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A

S E R M O N,

PREACHED AT

ST. MARY, WHITECHAPEL,

AT THE

ANNIVERSARY

OF THE

Royal Humane Society,

On Sunday, March 13, 1796.

BY THE REVEREND WILLIAM HAWTAYNE,

RECTOR OF ELSTREE, HARTS.

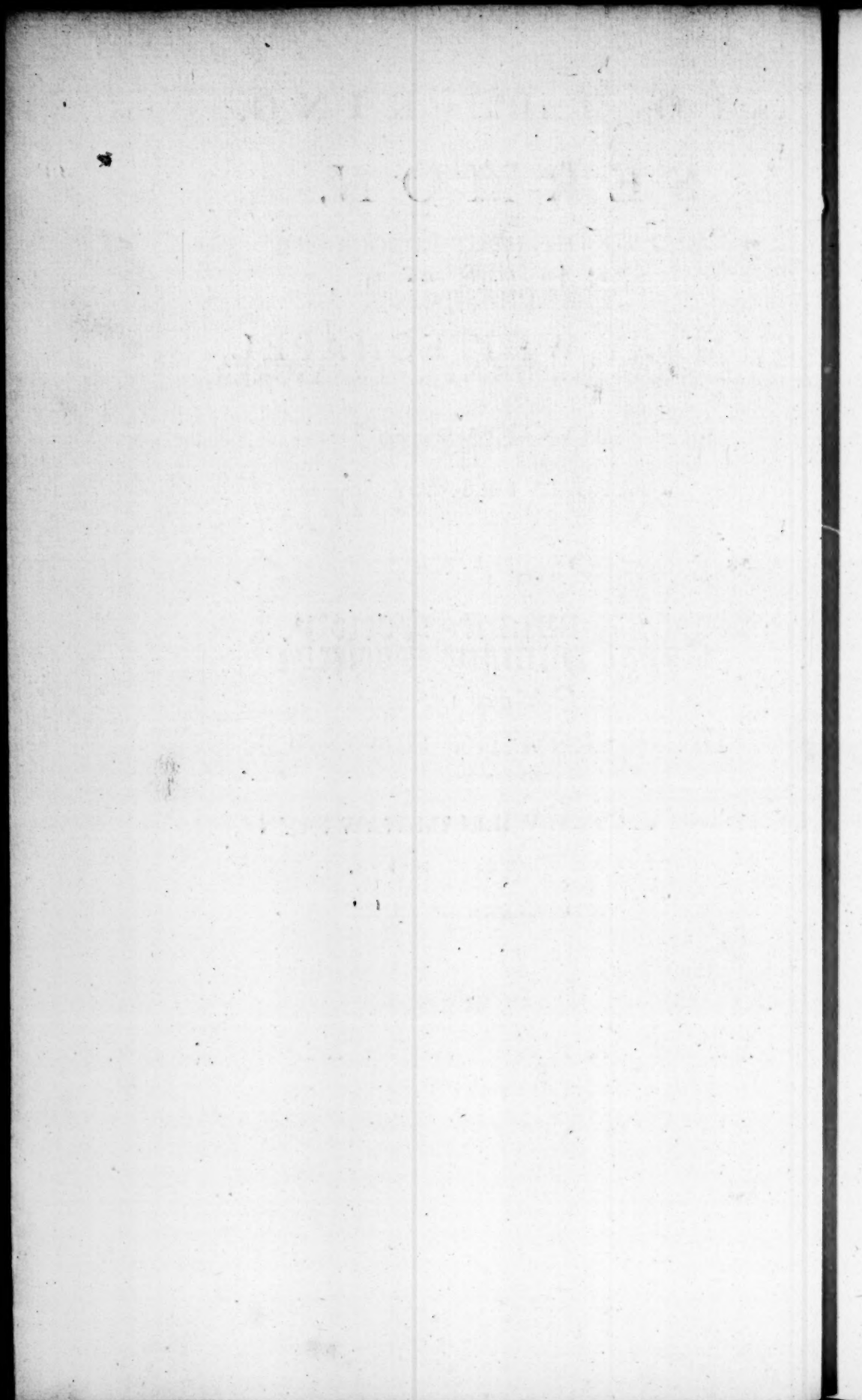
L O N D O N:

PRINTED FOR THE BENEFIT OF THE SOCIETY:

AND SOLD BY F. AND C. RIVINGTON,

ST. PAUL'S CHURCH-YARD.

M.DCC.XCVI.



TO THE KING,

PATRON:

AND TO THE RIGHT HONOURABLE

THE PRESIDENT,

THE VICE-PRESIDENTS, TREASURER,

MANAGERS, AND

MEDICAL ASSISTANTS,

OF THE

Royal Humane Society:

THE FOLLOWING DISCOURSE

IS HUMBLY INSCRIBED BY

HIS MAJESTY'S

MOST DUTIFUL SUBJECT,

AND THEIR MOST GRATEFUL

RESPECTFUL SERVANT,

THE AUTHOR.

THE KING

BY THE KING

AND HIS COUNCIL

IN PARLIAMENT

ASSEMBLED

IN THE

THIRTIETH YEAR

OF HIS MAJESTY

THE KING

OF GREAT BRITAIN

AND OF IRELAND

IN PARLIAMENT

ASSEMBLED

IN THE

THIRTIETH YEAR

OF HIS MAJESTY

THE KING

OF GREAT BRITAIN

AND OF IRELAND

IN PARLIAMENT

ASSEMBLED

March 15, 1796.

ANNIVERSARY-FESTIVAL
OF THE
HUMANE SOCIETY.

HON. PHILIP PUSEY, V. P. *in the Chair.*

Resolved unanimously,

THAT the THANKS of this Meeting be presented to the Rev. WILLIAM HAWTAYNE, for his excellent Sermon preached in Favour of this Institution; and that he be earnestly requested to grant a Copy of the same to the Society for Publication.

JOHN BEAUMONT, REGISTER.

To be had of F. and C. RIVINGTON.

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AND

A DISQUISITION

ON THE

DIVINE RIGHT OF KINGS.

One Shilling and Sixpence.

A S E R M O N.

JOB, Chapter xxix. Verse 11.

*When the ear heard me, then it blessed me; and,
when the eye saw me, it gave witness unto me.*

AMONG the numerous and bitter afflictions, which the exemplary author of my text had to encounter, were the reproaches of three persons, who are called his friends, and who are said, indeed, to have visited him with the intention of condoling with him. But, irritated by some expressions which they thought unjust and impatient, instead of comforting, they seem to insult him: at least with their condolence they join upbraidings, which, in the season of distress, even if they had been deserved, the divine spirit of friendship would have repressed.

They cruelly and falsely insinuate, that his misfortunes were inflicted as punishments of his former sinfulness.

sinfulness. And, to other accusations, they add his having been destitute of pity and charity. They allege, that he had taken pledges for nought, and had stripped the naked of their clothing. That he had refused drink to the weary, and withheld bread from the hungry. That he had sent widows away empty, and broken the arms of the fatherless. (Chap. xxii.)

Wounded and incensed by these aspersions, he naturally casts his eyes back to the days of his prosperity. And, not with the desire of vain-boasting, but with the consciousness of innocence and integrity, he denies the charge: and enumerates the many instances of respect and esteem which had been shown him, on account of the multifarious assistance he had afforded to his fellow-creatures.

“ The young men,” said he, “ saw me, and
 “ hid themselves; and the aged arose, and stood
 “ up. The princes refrained talking, and laid
 “ their hand to their mouth. The nobles held
 “ their peace, and their tongue cleaved to the roof
 “ of their mouth.

“ When

“ When the ear heard me, then it blessed me ; and,
 “ when the eye saw me, it gave witness unto me.”

The recollection of such testimonies to his character must have been no small alleviation to the sufferings of this memorable person. If the spirit of a man is ever to sustain his infirmities, it must be then only, when that spirit is itself undisturbed, and free from the wounds of remorse. When reflection is enabled to bring before him a life passed in piety towards God and in usefulness to mankind. When he can say with Job, “ The blessing of him
 “ that was ready to perish came upon me ; and I
 “ caused the widow’s heart to sing for joy.”
 (Verse 13.)

To the unspeakable gratification arising from such reflections, you are now invited. Met as you are for the support of an institution, which, in its consequences, may be ranked among the prime blessings of Providence, if the blessings of the Almighty will admit of a comparison ; and which, as far as our efforts are considered, may be looked to as the acme of charity ; a virtue, that, in the estimation of sacred and profane writers, is allowed to be the brightest ornament of human nature, and of which more is said in the Holy Scriptures, by

B

way

way of commendation, than perhaps of any other. Particularly, that " it shall cover the multitude of " sins." (1 Peter, iv. 8.) Nor is it without reason thus extolled. Since, in the exercise of other virtues, of temperance for instance, in all its varieties, we are personally and deeply interested. Our own immediate peace and happiness are materially concerned. We cannot suffer ourselves to deviate into excess, without perceiving it to be detrimental either to our health, or to our fortunes, or to both. On the contrary, we cannot restrain our appetites, without being forced to acknowledge a temporal advantage by so doing. But, in the exercise of charity, we imitate in an eminent and manifest degree the example of Him, one of whose principal characteristics it was, that he " went about " doing good to others." (Acts, x. 38.) From Him alone we may indeed expect a reward fully equal to our labour of love, though we are by no means to look for it in this life.

And so far are we truly interested in the work of charity, that, in the prosecution of it, we are laying up for ourselves treasures in Heaven, of which nothing will ever deprive us.

But the methods of doing good naturally vary with the opportunities and the power; and, though
the

the disposition or intention may be equally meritorious, yet it must be allowed, that the virtue of charity itself admits of degrees. The intrinsic value of it is to be measured by its object, by its usefulness, and by its extent. Nor can it therefore be denied, but that the judgement may very properly be employed in the administration of it.

Charity, which I would rather call benevolence, or brotherly-love, is often circumscribed in its effects, and greatly injured in its most essential quality, by having its meaning confined, in the general acceptation, to the promiscuous relief of mendicants. But in what proportion can the mite bestowed on the vagrant, and often bestowed, I grieve to say, on idleness, deceit, and infamy; in what proportion can this species of charity or benevolence be compared, with the extraordinary occasion on which we are now assembled? It is almost an affront to join the mention of them.

I feel it now however impossible to quit the subject without adding, that, by what I have said of mendicants, no allusion can be intended to such instances of distress as point out the necessity of immediate relief. For, from these, God Almighty grant that the hand of benevolence and mercy may never be withheld. But what I mean to ob-

serve is, that the very existence of vagrant mendicants is as scandalous as it is deplorable, in a country, where such immense and adequate sums are legally, and certainly very laudably, collected for the support of the truly impotent of every denomination. And it is an abuse of the legislature, which has ordained ample statutes for the prevention of it; but which statutes are, by negligence, suffered to lie dormant.

Observations of this nature will lead us to coincide with what has been said, respecting the progressive nature of charity.

They will help to unite us in the opinion, that the judgement ought to have great weight in determining upon the object, no less than upon the means of relief which shall be afforded, together with the extent of those means. For it will surely be allowed, that there are cases which have a more than common claim on our compassion and bounty. And, although the unrestrained wish of assisting our fellow-creatures be a most amiable quality, yet, it must hurt a person of what I shall venture to call rational sensibility, in the moment of consideration, to find that he has diminished his power of giving comfort to the worthy, by having too lavishly attended

tended to the fictitious cry of the idle and profligate.

If, then, with the guidance of this kind of reasoning, we consider the cause, which I am now sincerely, though weakly, attempting to plead; if, according to the plan already hinted, we view it in its object, its usefulness, and its extent, we shall be persuaded that it is a cause which gives the greatest latitude to the dictates of humanity.

For, to what object can humanity or benevolence direct its views, equal to that of restoring to our fellow-creatures, what the wisdom of man has always esteemed the most valuable of all possessions?

This is the design, under the blessing of Almighty God, of that Society, hence justly dignified with the title of Humane; and this, with the co-operation of Providence, the Humane Society has effected, by recovering the lives of no less a number, as is ascertained by their reports, than two thousand and upwards, and doubtless of many more of whom no public mention has been made; all of whom, but for the exertions made by the institutors of this Society, ignorance and obstinacy would prematurely have consigned to the grave!

For

For we are now experimentally convinced, that what had almost universally and constantly been pronounced death, was, I shudder to say, merely a suspension of life ; and we are farther taught, that those signs, which had been invariably received as the certain diagnostics of our dissolution, have been and are, in innumerable cases, proved fallacious. So that thousands, by various accidents, — some by a momentary insanity, — too many, alas ! by lamentable rashness and want of consideration, have been unhappily deprived of that life, to which they might have been restored, had the knowledge of those means, which I am now offering to your protection, been as generally acquired, and as zealously pursued, as by the pecuniary assistance of the benevolent, and by that chiefly, we may hope to see them in future.

For, to give permanence and extension to the plans already so successfully adopted by the Humane Society, pecuniary assistance is indispensably necessary, as I shall presently take occasion to show more fully.

Having said that the design of this charity is not merely to prolong life, but to restore it to those, who, without the providential assistance of the
means

means thus afforded, would most probably have lost it, it seems scarcely possible to add any argument of weight to the subject, unless by considering the immediate situation of those who are the most likely to become benefited by the institution.

They are not the old and infirm. — It is not the man worn down by length of years, patiently waiting, perhaps not without some solicitude, for the moment of his discharge.

These are by no means likely to become the objects of our present liberality. They have wants of a different nature to awaken the feelings of humanity. Nor, to our general comfort be it spoken, is that beneficence, which throws so great a lustre on our national character, behind-hand in attending to their claims, and in soothing the bed of declining age.

But we are now pleading for the youth, just rising into maturity, becoming the honest pride of his tender and expectant parents, and, by his love, and attention, and assiduity, ready to repay them for the years of care and anxiety which they have passed on his account.

We

We are to place before us the husband and the father, in the meridian of life, — the joy and the support of an affectionate dependant family.

These are the persons, whose numberless avocations and employments, or whose amusements, subject them to those accidents, which show the necessity, as well as the humanity, of giving every support in our power to an institution, that, by its success, has proved itself so wonderfully competent to obviate the mischiefs and miseries usually thought to be inseparable from them.

Let us advert to the relations and friends of those, who have thus been deemed the victims to an untimely separation. Let us behold the wretched and disappointed parents, weeping over the supposed remains of their so lately promising child. Let us paint the distracted grief of her, who, with her defenceless orphans, mourns the fate of her beloved partner, either of whom the devouring stream was thought to have utterly overwhelmed.

This is distress which you are now called upon to obviate.

Let

Let us make the transition from the gulf of misery and despair to the unutterable emotions of thankfulness and joy, when the child is presented again alive to the embrace of its fond parent, and when the wife regains the protection and the solace of the husband, the father, and the friend.

These are blessings, which, doubtless, every feeling heart will eagerly contribute to diffuse.

To augment the benefit and the blessing, let us contemplate him, who, rescued from the horrible effects of agonizing despair, is brought back, by the aids of benevolence, to the exercise of reason and of patient hope, resulting from a just dependence upon his God.

Or, to place the subject, if possible, in a more important point of view, let us imagine the person, whom accident, or whom a still more pitiable act of deliberation, had thrown into the very jaws of death, was thus hurried, from a life of extreme sinfulness, into that sleep, from which he would have been aroused but to appear before the awful tribunal of his eternal Judge.

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But,

But, by that blessing which he had flighted, and which displays itself in the efforts of that most excellent institution immediately before us,

Let us, I repeat, imagine the sinner, thus snatched from probable everlasting perdition, and placed in the paths of penitence, of religious submission, and, consequently, of endless happiness.

Who is there that would not willingly curtail the expense lavished on any sensual gratification, or on unprofitable pleasure, that he may be the better enabled to dispense such benefits to his fellow-creatures.

What sums, alas! are heedlessly squandered, by us all, on trifles altogether unnecessary, or on amusements that can only be placed to the account of idleness and dissipation, of which the reflection must make us ashamed; whilst we pretend it is not in our power to afford the annual single guinea, for the promotion of a charity, which, by such assistance, under the arm of the Almighty, may transport thousands from the extreme of wretchedness to the opposite degree of happiness.

Let

Let me not forget, however, to mention the several different occasions, on which the treatment, recommended by the Humane Society, has proved effectual. Its operations are not to be confined to persons apparently drowned. They reach to those, whom the cord has suspended an almost incredible time; to suffocation, arising from noxious vapours, which break forth in mines, in coal-pits, and in other subterraneous caverns; to the pernicious effects of charcoal; to contusion: — in short, to innumerable causes, by which it is proved that life may be suspended. Not to omit the very remarkable instances afforded us of the recovery of infants said to be still-born.

In all which cases it appears, that the powers of organization in the animal frame may undergo an interruption, but that a latent principle may still remain, to which it is frequently in the power of human art to give such increased energy, as to throw the whole into their united course of action, fit for the continuation of animal life.

To attempt a proof of this, by any thing like a physiological disquisition, I cannot pretend. Nor is it by any means necessary. For, on the present occasion, all we need to consider is facts; and these

are before our eyes. Sufficient, were there no more ; and were the institution, of which we are speaking, only in its infancy, to convince us of the abundant good we may do, and the service we may render mankind, by giving that institution the support it so eminently deserves.

What can be urged on the value of life that is not sufficiently obvious ? Whether we consider the various duties incumbent on man as a relative social being, or the natural and unavoidable dependance that must subsist among beings so circumstanced.

We have only, for instance, to place ourselves in any one of the situations I have already described ; I mean in that of a child, of a parent, of a husband, of a wife, or even of a friend ; and a little reflection will enable us to perceive how intimately the preservation of life is blended with the happiness of these several connections.

We shall perhaps feel ourselves more interested if we consider, that, with the longest space usually granted us in this life, we are only sojourners, strangers, and pilgrims, on the earth ; that we are as servants, waiting the will of our Lord to call us to a strict account of our time.

If

If to these reflections we add the large portion of that time taken up in worldly occupation, how much of it is thoughtlessly dissipated or passed in indolence, not to say in superabundant sleep: how small a part therefore is or can be given to serious meditation, to devotional exercises, to thinking of God and of immortality: there are few, if any, of those who think at all, that would willingly be curtailed of any moments which may be so profitably spent, as in furnishing their minds with such sentiments of purity and holiness as may act as preparatives to their entering on an endless state of existence.

If our lives are good, the longer they are, the greater blessing we have every reason to believe they will prove while we are here, and even after we are gone, both to ourselves as well as to those with whom we may be principally concerned.

If they are evil, particularly if they have been enormously wicked, the mercy of God must be acknowledged still greater; which, by suffering us to live, gives us at least the opportunity of making our peace with Him, before we go hence and be no more seen. For, on what subject can the Christian mind ruminate with more horror or pity, than on a
sinner

sinner plunged suddenly and altogether unprepared into eternity ?

On all these accounts, and on many more of the same nature, which cannot find room in a discourse like the present, the value of life will be clearly seen. And, instead of acting presumptuously, by laying hold on those means of protracting life which late discoveries have made known to us, we cannot do otherwise than look upon ourselves as fulfilling the will of Heaven, and as the happy instruments of God for this very purpose. For, God surely cannot be considered the director of accidents, much less of such wickedness as self-murder ; though he must be owned the director of sure and manifest mercies.

Besides, it is folly to suppose, that any art of man can save *him* from death whom the Almighty has consigned to it ; or that it can prolong the life of any one, contrary to the design and permission of Him, in whose hands alone are the issues of life and death.

Hence it will appear our wisdom and our duty to promote that charity, on behalf of which we are now assembled. Whose success is a proof, I humbly conceive, of what I have said, and whose plans
are

are therefore to be adopted with the same zeal, the same faith in the power, and the same dependance on the mercy, of God, with which relief is administered to any malady incident to the human body.

The only way, by which we *can* promote these plans, is certainly by our own personal endeavours, if opportunities should occur, but more particularly by contributing pecuniary aid. And the few words, which this part of the subject requires, will be only to direct your attention to the application of what your benevolence and bounty may bestow.

No part of it is demanded by the institutors, the principal promoters, or the medical assistants, of the charity. For, to their well-earned honour and praise, their time, their studies, and their labour, are gratuitously devoted to the benefit of their fellow-creatures. But the necessary apparatus is expensive. And it is for this; for rewards to those who shall receive an apparent corpse into their houses; or who shall in any way be instrumental to its recovery; and, even if all efforts should unhappily end in disappointment, for the expense of funeral, where the situation of the parties requires such charitable aid.

Not

Not forgetting the distribution of such religious books to those who have thus graciously repossessed the lost opportunity of working out their own salvation, as may, by the help of their own reflection, teach them to make the remainder of their life so spared, a life of pious gratitude and praise for the mercy of God towards them.

These are the designs on which your liberality is to be employed; and, by the contributions of the humane and pious, the Society has been enabled to circulate, by a variety of useful and expensive publications, irrefutable testimonials of its success, as well as proper methods of treatment in different exigencies; and, as far as it has had the power, to supply the instruments, necessarily to be employed, not only to most parts of this kingdom, but to every quarter of the known world.

If any thing can be added, it is, that our views are not directed towards the poor only; though it may naturally be expected that they will be the greatest sharers of our bounty, as their lives throughout are particularly exposed to danger.

But it is rather a general love of mankind which gave birth to the Humane Society. All are liable
to

to those accidents for which it is their wish to provide antidotes. Ourselves may become benefited by the effects of this day's philanthropy; and it would be no small comfort to know, that, wherever misfortune may befall us, there we should be sure, by the exertions of this Society, to meet with every succour that human art can afford.

The maintenance of a charity, so beneficial in its object, its usefulness, and its extent, must depend, in a great measure, upon occasions of the present nature.

And, having trespassed so long upon your time, on a subject, indeed, about which it is impossible not to be interested, let me conclude with reminding you of the mental satisfaction to be derived from the practice of charity and brotherly-love in general; and especially from a work of piety, by which so much misery is to be averted, and so much happiness is to be diffused, as by that now presented to you.

Born, as we are, in and for society, we must endeavour to fulfil the duties of social beings. Duties, which obtrude themselves upon our notice, and which it will be our disgrace as well as our unhappiness to neglect. Our various talents and en-

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dowments

dowments fit us for the part assigned us ; and we are to use them to the honour of God, who conferred them ; which, according to his merciful appointment, we cannot do, without making them serviceable to ourselves in the momentous concern of our eternal salvation.

To live for ourselves only ; to employ all our time and to waste all our substance in the gratification of our own unrestrained appetites, regardless of the indissoluble ties which unite us with the world ; to bury thus in sensuality the calls of natural affection and of friendship ; to live insensible to the love, respect, and esteem, of our fellow-creatures ; is not to live a life of reason ; and, consequently, it is not a life, as every man's conscience will tell him, conformable to the image and character in which he was created. In short, to have no claim upon the pity or the sympathy of others, is to be an outcast of society. Such is the sensual selfish man, to whom the hour of retirement and reflection must be an hour of torment.

If, on the contrary, we would seek justification or comfort from a review of our conduct, it can be of such conduct only as will mark us for the children of God and the servants of Jesus Christ. We cannot worship God more rationally nor more acceptably

ceptably than by imitating him.* And it must be owned, that, in this respect, our powers are wonderfully suited by nature to our duty. Every day, and almost every hour, gives us an opportunity of recommending ourselves to the notice of the Almighty, who is himself conspicuous in nothing more than in his love for mankind. Upon this principle we maintain, that the approbation of the virtuous part of mankind is extremely analagous to the approbation and favour of God. And hence has St. John placed the criterion of piety in mutual love and affection: "If we love one another, God dwelleth in us, and his love is perfected in us." (1 John, iv. 21.)

In a word, in what manner shall we be able to justify our lives, if not by the consciousness of having done our duty to God and to each other? How shall we expect mercy if we have not been merciful? Or, upon what foundation can we raise our hopes of happiness so reasonably as upon our endeavours to communicate happiness?

How elevated then and consolatory will be the reflections of the benevolent man! He will not be

* Vis Deos propitiare? Bonus esto. Satis illos coluit, quisquis imitatus est. — SEN.

handed down in history as a hero. He has never been deafened by the shouts of a giddy multitude, drowning the cries of the widows and orphans, whom his sword has made destitute. But, with a satisfaction which no applause of this kind can insure, and with the silent approbation of reason and religion, he will bring to his remembrance the inoffensive good he has done. Good altogether unmixed with evil. Mankind will be his friend; and with raptures he will apply to himself the words of Job, "When the ear heard me, then it blessed me; and, when the eye saw me, it gave witness unto me." This will be his comfort at all times and in all situations. It will heighten the joys of prosperity, and blunt the arrows of affliction; it will adorn his journey through life, and smooth the bed of death. Nor can it be presumption nor fanaticism to suppose, that the prayers and praises of those he has befriended will ascend to heaven as memorials of his character, and will insure him the uninterrupted enjoyment of a future state, in return for those blessings which he has been the means of procuring for others.

Such is the expectation which you may indulge in an eminent degree from this day's benevolence. And may such be the event of your labours,
through

through the intercession of our Lord and Saviour
Jesus Christ.

To whom, with the Father and the Holy
Ghost, be all honour and glory for ever and
ever. Amen.



A P P E N D I X

ON

RESUSCITATION,

BY THE

HUMANE SOCIETY.

“**L**IFE,” says the *Bishop of Landaff*, “belongs alike
 “to both the animal and vegetable kingdom,
 “and each of them seems to depend on the same
 “principle. — Stop the motion of a fluid in an animal
 “limb by a strong ligature, the limb mortifies beyond
 “the ligature, and drops off. — A branch of a tree, under
 “like circumstances, grows dry and rots. — Both animals
 “and vegetables are subject to be frost-bitten and to
 “subsequent mortification; — both languish in extreme
 “or excessive heats; — both experience extravasation of
 “juices from repletion, and pinings from inanition; — both
 “can suffer amputation without being deprived of life,
 “and in a similar manner both form a callus: — both
 “are liable to contract disease by infection; — both are
 “strengthened by air and motion.”

IT IS OUR HAPPINESS TO SEE SCIENCE, not only
 active in the removal of morbid affections, but, in the
 EIGHTEENTH CENTURY, equally zealous and active in
 accomplishing *triumphs* over the grave. — It is to the
 establishment of the ROYAL HUMANE SOCIETY that
 mankind is indebted for these philanthropic exertions for
 the preservation of *human life*. — The proceedings of this
 institution exhibit a variety of remarkable instances and
 important facts that demonstrate the return of animation*.

Incessantly and uniformly our labours have been directed,
 in order to apprize all ranks of people of the extreme
 danger of immediately and rashly extending the *pallid corse*
 on the bed of death, — *when the trembling pulse ceased to*
beat, — the eye to contract, — and respiration to go forward.

In these beneficent exertions of exalted philanthropy,
 the CLERGY have come forward as the zealous advocates

* See REPORTS for 1787, 1788, 1789.

And the

TRANSACTIONS of the Society lately published.

of our admirable institution, which is founded, in a more eminent degree, perhaps, than any other establishments on the exercise of that virtue, which constitutes the primary and essential duty of Christianity. — The veil of superstition has been in a great measure removed, and the way has been paved for a more general reception of the great and important truth in the minds of all ranks and descriptions, all ages and conditions, of the PRACTICABILITY OF RESTORING LIFE.

The Editor is of opinion that the sentiments of the *sages of antiquity* upon vitality or life would afford no useful information. — The principle itself will, perhaps, remain ever the grand desideratum of science. — The MODERNS, pursuing more judicious and important steps on so interesting a subject as animation, have investigated what may be considered as the *subordinate laws of life*. — If it be possible for any finite intellect to comprehend this grand principle, it must be by a continued investigation of these laws of vitality. THE DOCTRINE OF SUSPENDED ANIMATION, borrowing her lights from physiology, reflects a lustre upon the curious inquiries of the ingenious physiologist, which gives the most happy auspices of the interesting and adequate knowledge which may be acquired of this most useful and valuable science.

ANNIVERSARY FESTIVAL.

Rev. Mr. CRAWFORD's Address.

" MY LORDS AND GENTLEMEN,

" *Through the infinite mercy of divine wisdom,*
 " *I have the heart-felt pleasure to present before you this*
 " *day my dear boy rescued from the watery grave, and restored*
 " *to life by your Society, as an additional proof of its*
 " *importance to the public. — I cannot say much, on such*
 " *an interesting occasion; — your own sensibility and*
 " *philanthropy must afford a pleasing consciousness of my*
 " *felicity as a father so circumstanced; yet suffer me, in*
 " *the presence of so great and honourable a cloud of witnesses,*
 " *first, to express my heart-felt gratitude to the*

" GREAT ARBITER OF LIFE AND DEATH:

" *Next to the PRESIDENT, VICE-PRESIDENTS,*
 " *Directors and Governors, of this Institution. — The life*
 " *of my only child has been providentially restored; may*
 " *his increasing years be devoted to God's glory, and thus*
 " *become an ornament of this truly Humane Society."*

SUMMARY

S U M M A R Y
OF THE
MODES OF TREATMENT
OF THE
RESTORATION OF THE DROWNED,
SUSPENDED BY THE CORD,
SUFFOCATED BY NOXIOUS VAPOURS,
INTENSE COLD,
LIGHTNING,
APOPLEXY,
CONVULSIONS, &c.

“ WHAT THOU DOEST, — DO QUICKLY.”

OCCIDIT, QUI NON SERVAT.

We shall not attempt to calculate the value and importance of those lives which have been literally *redeemed from destruction* by the HUMANE SOCIETY, — nor expatiate on the exalted consolations and undescribable transports, which must have been experienced by the *numerous relatives and friends* on such very interesting occasions; but content ourselves with remarking, what more immediately belongs to us, — the cause from which these Restorations of Life have proceeded, viz. — the PECUNIARY REWARDS given by the Society to all who manifest an ardent zeal for the *Preservation of the lives* of their fellow-creatures.

INSTANTLY *dispatch one Person for Medical Assistance*
Another to the nearest House,
Where a Fire, warm Water, and a Bed, with other Necessaries,
May be immediately obtained.

DIRECTIONS

DIRECTIONS.

1. — Convey carefully the body, with the head raised, to the nearest convenient house.

2. — Strip, dry thoroughly the body, and clean the mouth and nostrils.

3. — YOUNG CHILDREN between two persons in a hot bed.

4. — An ADULT. — Lay the body on a blanket or bed, and in *cold weather* near the fire. — In *warm seasons*, the air should be freely admitted into the room.

5. — It is to be gently rubbed with flannel, sprinkled with spirits, &c. — and a heated warming-pan, covered, may be lightly moved over the back and spine.

6. — TO RESTORE BREATHING, — Introduce the pipe of a pair of bellows (when no apparatus) into *one* nostril; the *other* with the mouth closed; *inflate the lungs*, till the breast be a little raised; — the *mouth* and *nostrils* must then be let free. — Repeat this process till LIFE appears.

7. — WHILST THESE MEANS ARE EMPLOYED, *one* or *two assistants* are to throw *tobacco-smoke* gently into the fundament, with the proper instrument, — or a bowl of a pipe filled with tobacco, lighted, and covered with a handkerchief, so as to defend the mouth of the assistant.

8. — BATHE THE BREAST, &c. with *hot rum*, or *other spirits*: — if no signs of life appear, — the WARM BATH: — if it cannot be obtained, the body is to be kept warm with hot bricks, or hot water, applied to the palms of the hands, soles of the feet, &c. for several hours.

9. — ELECTRICITY early employed by a *Medical Assistant*.

AN IMPORTANT CAUTION on the RETURN OF LIFE.

WHEN *slight twitchings* or *convulsive gaspings* mark the first dawn of RETURNING LIFE, instead of *increasing*, it will be advisable and prudent to *diminish*, the electrical current, or other means of Resuscitation, lest the languid vital spark be again extinguished. — This CAUTION appears peculiarly necessary, with regard to *friction*, &c. which have been vigorously and successfully employed as a part of the resuscitative process.

SUFFOCATION BY NOXIOUS VAPOURS OR LIGHTNING.

Throw COLD WATER often and repeatedly upon the face, &c. at some distance, and with force, drying the body at intervals. — IF THE BODY FEELS COLD, apply *warmth* gradually; and then employ the usual plan of the drowned.

F R O S T.

THE BODY is *not* to be carried near the fire. — Rub it for some time with snow, ice, or cold water. — Restore warmth, &c. by slow degrees, and, after some time, if necessary, employ the plan for the resuscitation of drowned persons.

H A N G I N G.

1. — A FEW OUNCES OF BLOOD may be taken from the jugular vein, and Cupping-Glasses may be applied to the head and neck; Leeches also to the temples.

2. — THE OTHER METHODS OF TREATMENT, the same as recommended for the apparently drowned.

STILL-BORN INFANTS. — CHILDREN SMOTHERED.

1. — BLOW AIR INTO THE MOUTH, through a small pipe or quill, till the breast be a little raised, then gently press the chest, and repeat the process for some time. — Gently rub the body and foment the breast, &c. with diluted spirits.

2. — SMOTHERED CHILDREN under the bed-clothes, &c. — Expose them to a stream of *fresh air*. — Throw *cold water* on the face and breast. — The LUNGS to be inflated, and frictions, &c. for the restoration of life.

EXCESSIVE INTOXICATION.

THE BODY is to be laid on a bed, &c. with the head a little raised: the neckcloth, &c. removed. — Obtain immediately MEDICAL ASSISTANCE, as the *modes of treatment must be varied* according to circumstances.

GENERAL

GENERAL OBSERVATIONS.

1. — IF THERE BE CONVULSIONS, or other signs of returning life, a tea-spoonful or two of warm water may be given; — and, if swallowing be returned, warm wine, or diluted brandy. — Let the person be put into a warm bed, and, if disposed to sleep, he will awake perfectly recovered.

2. — THE PLAN *above-recommended* is to be used for four hours. — It is a vulgar opinion to suppose persons are irrecoverable because life does not soon make its appearance.

3. — BLEEDING SHOULD NEVER BE EMPLOYED, UNLESS BY THE DIRECTION OF THE MEDICAL ASSISTANTS.

AN IMPORTANT, — PUBLIC, — AND HUMANE CAUTION.

IN GREAT SINKING OF THE STRENGTH, especially in the end of *fevers* and other *acute diseases*, — Patients frequently lie in a state *resembling death*. — If the *bed-clothes* be removed, the *heat* of the body will be immediately dissipated, and every spark of life destroyed. — By not attending to this important circumstance, it is feared that the lives of THOUSANDS of our fellow-creatures have been sacrificed, and their bodies committed to the grave, — who, — by a more humane conduct, would have been restored to life.

"Death may usurp on nature many hours,

"And yet the fire of life kindle again

"The o'er-press'd spirits." —

SHAKESPEAR.

ROYAL HUMANE SOCIETY.

The establishment of this Institution, has been productive of immense benefits to the state, and likewise of the most sublime happiness to individuals. — HOW MANY OF OUR FELLOW-CREATURES would have been sunk in endless night! — HOW MANY SUBJECTS would have been lost to the community! — HOW MANY TENDER AFFECTIONS OF PARENT AND CHILD would have been denied and pangs endured! — HOW MANY GODLIKE SENTIMENTS must the *Medical Assistants* have been deprived of, in witnessing the *apparently dead* raised again into active life.

ANNIVERSARY

ANNIVERSARY SERMON,
PREACHED AT
St. MAGNUS CHURCH, LONDON-BRIDGE,
On SUNDAY, *March 23, 1794.*

By THOMAS RENNELL,—D.D.
*Late Fellow of King's College, Cambridge; Prebend of Winchester
and Rector of St. Magnus.*

AD SIDERA RURSUS
ÆTHERIA ET SUPERAS CÆLI VENISSE SUB AURAS—
— ECCE REPERTORES MEDICINÆ TALIS ET ARTIS.

VIRGIL,

“ IT IS PLEASING to see a benevolent institution judiciously
“ and powerfully recommended.—This truly HUMANE SOCIETY
“ has obtained the ROYAL PATRONAGE, and is respected and
“ revered as it deserves.—ANNUAL COLLECTIONS are, however,
“ still necessary for its support, and to plead in its behalf a more
“ able advocate could not easily be found than *Dr. Rennell*.—After
“ stating the peculiar connection of benevolence with the Christian
“ system above all others, the Preacher proceeds to interest the
“ feelings of his hearers; and this he performs in such a manner
“ as could not fail to be effectual.—His text, Luke ix. 56, is
“ apposite and well chosen; and the whole is such a discourse as
“ must operate equally to the honour of the writer and the benefit
“ of the Society.”

BRITISH CRITIC, — *Nov. 1795.*

Lately Published,

DEDICATED AND PRESENTED, BY PERMISSION, TO HIS MAJESTY,
Transactions of the Royal Humane Society,
FROM 1774 TO 1784,
WITH AN APPENDIX OF MISCELLANEOUS OBSERVATIONS
ON
SUSPENDED ANIMATION,
TO THE YEAR 1794.

By W. HAWES, — M.D.
Senior Physician to the Surrey and London Dispensaries.

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